

Man

The American Friend

Old Series
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New Series
Vol. XIV. No. 2

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ON THE HORIZON OF THE CHRISTIAN CHURCH

VERSATILE FRANKLIN AND ESSAY AWARDS

Benjamin Franklin, patron saint of thrift, will bestow wealth and honor on four high schools in the United States this year, and silver medals on four high school students. The students and schools are unknown at present, but they will come into prominence soon after February 1, when the awards for the four best essays on "The Many-Sided Franklin" are made public. The essays, not more than 2,000 words in length, are to be submitted by high school boys and girls during Thrift Week, January 17 to 23, and passed upon by a local committee. The best one from each school will be mailed to the Thrift Committee, at 347 Madison Avenue, New York, to be entered in the contest finals. No school may submit more than one essay. The winning paper, selected from hundreds sent from all over the country, will bring a silver medal to the writer and \$250 to his high school. The next three will bring medals to the authors and \$150, \$75, and \$25, respectively, to their schools. The awards are made possible by a donation of \$500 from the International Benjamin Franklin Society. Members of the society's executive board will serve as judges in the national contest.

WOULD PROMOTE GOODWILL AMONG RACES

Sunday, February 14th, has been designated by the Federal Council of Churches, it is announced, as Race Relations Sunday. This day, first observed in 1923, has as its purpose the promotion of joint gatherings and a wider acquaintance among individuals of the different races here. In outlining the plans and urging churches, societies and communities to participate, the Federal Council of Churches says that the peace of the world is bound up in the relationships of individuals. "Race relations in America has its international as well as national aspects. Applied brotherhood and goodwill cannot be limited by us to one or two races. The Indians, the original Americans, seek justice at our hands. Negroes are asking for participation in community and national life. The Japanese and

Chinese are demanding that their treatment here be on the same basis as that of other foreigners. The practical operation of Christian brotherhood can be established in America if we persistently work for it with intelligence, with belief, with courage and perseverance." In urging that the old method of adjusting these relations by violence and exploitation be forgotten, the council pleads for mutual understanding and cooperation. Leading ministers of white and colored congregations exchanged pulpits last year. At other gatherings special speakers from one race addressed audiences from the other. George C. Clement is chairman of the Commission on the Church and Race Relations. The National Board Y. W. C. A. is one of the many national organizations who are planning to cooperate. Many local associations are expected to observe the day.

DYER ANTI-LYNCHING BILL IN CONGRESS

On December 7, Congressman Dyer of Missouri and Senator Kinley of Illinois introduced again in Congress the Dyer Anti-Lynching Bill (H. R. 3777) "to assure to persons within the jurisdiction of every state the equal protection of the laws, and to punish the crime of lynching." There are several important differences in this bill from the one which passed the House and was killed by a filibuster in the Senate of the 68th Congress. The new bill does not restrict its application to a mob acting to punish or prevent some "actual or supposed public offense." To the definition of criminal purpose on the part of the mob as stated in the former bill, *i. e.*, "depriving any person of his life," is added to the phrase "doing him physical injury." Two provisions which caused much debate in the old bill are retained in the new era: (1) giving U. S. District Courts jurisdiction over lynchings coming under state laws "where the injury is inflicted or the homicide is committed," provided the court decides that the proper officers of the state have failed, neglected or refused to apprehend and prosecute such lynchings; (2) any county where a person is put to death by a mob or riotous assemblage "shall forfeit \$10,000 which sum may be recovered by an action therefor in the name of the United States."

STANDARD NUMBER FIVE

A Missionary Program in Every Bible School

1. A Leader

Choose some one to serve as missionary superintendent of the Bible School who will make time to plan and pray for this work.

2. Instruction

Every department of the Bible School should have systematic missionary instruction. Pictures, pageants, stories, impersonations, sand table work, curios, reading contests, study classes—may all be used as educational features.

3. Prayer

The information imparted to the Bible School should be used as a basis for simple, earnest, direct prayers for specific needs and definite persons.

4. Giving

Instruction and intercession should prepare the pupils to give weekly for the missionary work of the church. Small duplex envelopes are useful in stimulating systematic giving.

For suggestions as to other plans and material, write to the

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street, Richmond, Indiana

LOSERS WHO LAUGH LAST

Edgar Guest, the man whose verses and articles appear in some of the most widely read periodicals, has something to say on the subject of good and poor losers. In the *American Magazine*, some time ago, he told of a merchant in a small town who ran for office and was overwhelmingly defeated. He polled so few votes that he appeared ridiculous in the eyes of his fellow-townpeople. He was in danger of being laughed at. "But the merchant was a good sport. He beat the town to it. The morning after the election he put this sign in his window: \$25 reward for the name of the man who cast that vote for me. Everybody saw it and laughed. But they laughed with him, and not at him." Thousands of divorce cases, Edgar Guest believes, can be traced to bad losers. "It is the good losers that make successes of themselves and of their lives. The bad loser is the country's spoiled child."

WOMEN OF JAPAN AND CHINA

Due to the large number of Japanese girls living and working in Shanghai, the first National Convention of the Y. W. C. A. in Japan has voted to ask their sister organization in China, if they may send a Japanese worker to their girls. According to reports just received at National Board headquarters, the offer was made because of the friendly feeling of co-operation between Chinese and Japanese women. Upon the invitation of the Japanese group, China sent a delegate. Mrs. Mei, member of the National Committee of China, was present as their delegate throughout the convention. Miss Michi Kawaii, the national Y. head of 6,000 girl members in Japan, comes from 40 generations of Shinto priests. She is, however, a graduate of Bryn Mawr, Pa.

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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

A Few Revealing Sentences

DEVELOPMENTS in raising the issue against militarizing our schools and colleges are coming thick and fast—and fortunately so. In this issue we present an illuminating review of the report of the committee which sets forth the present status of the situation in this country. While this report was being prepared, students themselves were making, in various universities, vigorous protests against compulsory military training. This was notably true at the College of the City of New York, where, in a three day referendum among the students, 2092 voted against enforced military training and 345 for it. Following the vote, the college paper, *The Campus*, which had conducted an editorial campaign against compulsory drill, was ordered by the President of the College to refrain from any further mention of military science. As a silent protest against the President's order, *The Campus* then appeared with three blank columns bordered in black.

In its aggressive campaign of education and protest, *The Campus* rendered a real service in helping to strip the question of military drill of its subterfuges and hypocrisies and to set it forth in its ugly nakedness. In reply to those who claim for such drill the merits of citizenship training and physical education, the editor quoted an army officer's public statement as follows: "Good citizenship is an excellent thing, and so are religion, filial affection and brotherly love. But they are not the ends of an army. An army exists to kill men, when ordered, in the nation's quarrel, irrespective of justice. . . . We should not lie about its being a school for citizenship or manual training nor clutter up drill grounds with disciples of these irrelevant arts." Furthermore he presented the schedule of the allotment of training hours as given in the Program of Instruction and Training for Infantry Units of the R. O. T. C., College Division. For the two years they total as follows: Citizenship 0 hours; Physical Training 6 hours; Military training 186 hours!

Now as to the nature and thoroughness of this military training given the boys of our colleges. The following quotations are from the "Manual of Military Training," the textbook of the two year course in Military Science and Tactics: "The object of all military training is to win battles. . . . The principles of sportsmanship and consideration for your opponent have no place in the practical application of this work. . . . To finish an opponent who hangs on, or attempts to pull you to the ground, always try to break his hold by driving the knee or foot to his crotch and gouging his eyes with your thumbs. . . . This inherent

desire to fight and kill must be carefully watched for and encouraged by the instructor." Even more sickening and explicit instructions are given on how to break your opponents neck and gouge out his eyes, etc., ad nauseam.

Let us not forget that it is a department of our government that is perpetrating this awful thing upon the youth of this nation. It is doing it in the name of patriotism and in support of military preparedness as the way to preserve peace. Yet President Coolidge himself has said: "I am not unfamiliar with the claim that if only we had a sufficient military establishment no one would ever molest us. I know of no nation in history that has ever been able to attain that position. I see no reason to suppose that we could be the exception." It has been further held by those urging the policy of preparedness, and by others assenting to it, that there is no danger of turning the peace-loving people of the United States into militarists. What light do the above quotations throw upon this pretense? In the words of President Coolidge we may say that we know of no nation in history that has resorted to such intensive and thoroughgoing training of its young men for war without becoming militaristic. We see no reason to suppose that we could be the exception.

In fine, the whole question of saddling military training upon the student life of our country is now out in the open where it may be clearly seen. It can no longer be glossed over by garrulous generalities. The skeleton has been hauled out of the military closet and gapes at us. The public may now know the issue as it is. Even so, the struggle ahead to maintain the free spirit of a free people, will be a long and a hard one. Those who love a good fight for a righteous cause will find it in this immediate phase of the war on war.

Quick Quakers but Slow Friends

ON the way home from the office last evening we stopped in at a grocery store and asked for a package of Quick Quaker Oats. A stranger who was standing by remarked facetiously that he didn't know that Quakers had become quick. "Yes," we replied in similar vein, "they have to be to keep up with the times." "That's just the trouble," he answered, more seriously, "the times are too fast." The stranger went out but left a train of reflections behind him.

Within the past two or three days there had come to our desk from widely separated sources expressions of concern lest Friends, in their desire to adapt themselves to the conditions in which they must serve, had departed too

far from safe Quaker moorings; so far that those ideals that make for a distinctive testimony were being dissipated. Perhaps it was such a background of thought that prompted our reply to the stranger; that, and the realization of how, as individuals, Quakers are prone to keep up with the times in personal conformity to an atmosphere of more or less frenzied existence. Yes, we are in the day of quick Quakers.

Pressing with startling rapidity upon these reflections, however, came a contradictory one. Immediately before leaving the office we had faced the figures reporting the receipts for our united benevolences for the nine months of this fiscal year already gone. Will the reader at this point kindly turn to those figures to be found elsewhere in this issue. The remembrance of these hard financial facts gave us serious pause. Around the close of the year 1925 the papers were full of reports of the wonderful material prosperity which the year had brought this country and of optimistic prophecies of what 1926 would bring. Judged by their standards of living and free expenditure for personal desires, Quakers have in this respect kept up with the times, in a very considerable measure at least. As

Friends, however, Friends in the original sense of doing whatsoever He would command us, these figures show that we are slowing up lamentably. And figures on benevolent giving register a pretty accurate measure of spiritual health. Is it a case of quick Quakers but slow Friends? As Friends we have three short months left in which to answer this question.

To paraphrase that biting comment from O. Henry, quoted in last week's issue:

"I dreamed that I was standing near a crowd of prosperous looking angels, and a policeman took me by the wing and asked if I belonged with them.

"Who are they?" I asked."

"Why" said he, 'They are the people who paraded under the popular name of Friends and at the same time starved their missionaries and allowed the work at home and abroad for which they were responsible to dwindle and die. Are you one of the bunch?'

"Not on your immortality," said I, 'I'm only the fellow that made no pretensions to religion and sold blue sky stuff to widows and orphans.'

Military Training In Schools and Colleges

BY B. WILLIS BEEDE

AFTER reading the pamphlet which bears the title, "Military Training in the Schools and Colleges of the United States," one realizes afresh that there still remains much work for The Religious Society of Friends to do.

Startling are the revelations made by Winthrop D. Lane which set forth the dogged determination of the War Department at Washington, D. C., to fasten militarism upon America. Balked in their attempt to openly force military training upon the youth of America, the militarists have launched a more insidious program of military training which, if not summarily exposed and stopped, bids fair to train a whole generation of youth in military tactics.

"Military training confronts the young men of the United States today on a scale that it has never before reached," writes Winthrop D. Lane. "Under the encouragement of the War Department, it is being rapidly extended and is becoming a prominent part of the education offered by civilian schools and colleges.... A large number of educational institutions that had no military training five years ago have it today....

"The training is not the result of chance or of the action of local school or public officials.... It is encouraged, supervised and regulated by the War Department. The purpose is to make soldiers. It is not training in citizenship, or any vague and ill-defined training of a general nature. The official object is to provide systematic military training at civil educational institutions for the purpose of qualifying selected students of such institutions for appointment as reserve officers in the military forces of the United States.

"The courses of study used in these schools are written and supplied by the War Department. Their use is prescribed. No school can receive the benefit of War Department assistance if it does not use these courses.

AMBITIOUS PLANS

"The War Department does not plan to stop with what it has already done. Its purpose, apparently, is to go on, putting military training into one school after another, until all boys over fourteen years of age enrolled in the educational institutions of the United States are being drilled to take part in war.

"John W. Weeks, Secretary of War, called a conference in the City of Washington in November, 1922, to discuss ways of 'realizing more fully the provisions of the National Defense Act.' To this Conference were invited many boys' clubs, club leaders, educators, athletic directors and others who, in the opinion of the Secretary, might be helpful in bringing more and more youths under the influence of military training. One of the spokesmen for the War Department at this conference was Brig. Gen. William Lassiter. If the main purpose of the Reserve Officers' Training Corps, he said, were to produce reserve officers, then 'our efforts should be especially directed toward the expansion both in the number of colleges reached and in the students enrolled.' If, on the other hand, the main purpose were to give the benefits of military instruction to a great number of boys and young men, then 'the system ought to be expanded so as to give all young men attending both schools and colleges the opportunity of having this form of training and not confine it' to the institutions then maintaining such courses. Thus, whichever purpose was regarded as primary, the object was expansion. General Lassiter pointed out that 'less than one-fifth' of the colleges in the country of the United States had R. O. T. C. units at that time, and plainly intimated that the percentage should be raised. With respect to secondary schools he was even more explicit, declaring that there were 'at least 200 secondary schools where junior units might be maintained.'

"Another spokesman for the War Department, General Pershing, said that it was 'our fervent hope' that out of the conference there held might come 'plans and policies which could be applied to our public schools everywhere.' And General Pershing made an even more significant remark. He seemed to see a substitute for universal military service in the R. O. T. C. and the C. M. T. C. 'That we have not adopted the principle of universal military service,' he said, 'renders it highly essential that training which leads up to and, as far as possible, includes preparation for military service should be popularized by all available methods.' In similar vein Secretary Weeks in an address at Lehigh University spoke of 'the gradual development of the idea that it is the proper action for every self-respecting young American to give a portion of his time

during his youth to preparation for effective service if his country should ever need it."

HOW THE PLAN HAS SUCCEEDED

"During the last school year, that of 1924-25, military instruction was given in more than 226 educational institutions in the United States. The exact number is difficult to obtain. Two hundred and twenty-six institutions maintained units of the R. O. T. C., but as just explained, the Secretary of War encourages military training in schools which do not establish the R. O. T. C. For the schools with R. O. T. C. Congress appropriated \$3,818,020 and the number of students taking military training was 125,504. To these schools the War Department assigned 768 officers and 1,065 enlisted men to carry on training; it paid their salaries. Before 1916 there were no R. O. T. C. units and the number of officers engaged in military training schools was only 119.

"Of the 226 R. O. T. C. institutions in 1925, 124 were of college or university rank, 63 were high schools and 39 were what are known as 'essentially military schools.'

"It is interesting to note the names of some of these institutions. Many of the best known colleges in the land are on the list. Harvard, Yale, Princeton, Cornell, Leland Stanford, Johns Hopkins and the University of Pennsylvania are there; Northwestern University and the College of the City of New York are included. Nearly every state university in the country is on the list, including such famous ones as the University of Wisconsin, University of Michigan, University of Minnesota, Ohio State University and others. Among smaller colleges of high standing are Rutgers, Lehigh, Lafayette, Georgetown, Boston University and Western Reserve. The number includes many technical institutes, and practically all of the agricultural colleges. There is a large sprinkling of denominational and semi-denominational schools. On all of these colleges and universities military training is now an accepted reality.

"High schools also in all parts of the country are giving military training. Among the cities where this is the case, are Cleveland, Washington, Chicago, Louisville, Kansas City, Indianapolis, San Francisco and Salt Lake City. There is a drill in more than forty others. Youngsters of fourteen and older drill with rifles and learn the technique of guard duty and patrolling."

THE BAIT USED

The Federal Government does not compel any student in any of our state or denominational institutions to take military training. Certain state legislatures have passed laws requiring military training in certain schools within the state and some state institutions and denominational colleges require military drill.

But the Federal Government does throw out a most alluring bait to many students. "Backed by an annual appropriation, such as the \$3,818,020 given by Congress for R. O. T. C. expenses in 1925, the military officials are able to make money talk for students. Under the terms of the National Defense Act students in the junior division and those taking the basic course in the senior division receive uniforms to wear while they are undergoing training. Those in the basic course receive, also, travel allowance to and from a summer camp, if they elect to attend one; they receive subsistence while there. Students in the advanced course of the senior division receive more. They get not only uniforms but a subsidy in cash. They are given 'commutation of subsistence,' which is in reality money toward their living expenses. This payment is issued to them at the rate of thirty cents a day for 312 days, and thus amounts to \$93.60 for each year, or \$187.20 for the two years—a sum sufficient to help a poor lad through school. In addition, while in camp they receive wages at the lowest rate of Regular Army pay, or seventy cents a day. This adds \$29.40 to their receipts, bringing the total in actual cash up to \$216.60.

"The college catalogs hold out the Government's lure. At the University of Delaware it is announced that each student may expect to get \$250 above expenses; at Colorado Agricultural College, between \$200 and \$300; at Leland Stanford and the Colorado School of Mines \$9 a month; at Western Maryland College 'over

\$200 in cash'; at the North Georgia Agricultural College 'about \$170'; and at George Washington University \$110 to \$150. So it goes. To a poor boy struggling to get an education these sums are important." Other inducements offered by the Department are mentioned.

THE EFFECT OF THE SYSTEM

The effect is naturally to glorify war rather than peace. "In conversations between military instructors and students, in classrooms of the R. O. T. C., and on other occasions brought about by military training, particular nations are singled out for mention and the attitude is glorified. We do not suggest that this is done with the approval of the War Department, or that officials in Washington would sanction it. But the individual military instructor is evidently under a temptation that he cannot resist. 'Look out for Japan! Look out for Great Britain! Beware of Germany!' say these instructors to their students, and the distrust grows. We have the testimony of many students that such things go on. 'The United States is getting the dirty end of the stick in the 5-5-3 ratio', has been said by more than one officer giving military instruction, in commenting upon the naval disarmament program approved by the Washington Conference. 'War is natural, war is human, war is inevitable, war is right,' run their remarks. They bid their listeners to be prepared to defend their country and 'Be Prepared!' is the slogan to which the walls in many classrooms have echoed since the rise of the R. O. T. C."

WHAT SHALL WE DO?

The last page of the pamphlet sets forth a number of valuable suggestions as to immediate steps which may be taken to overcome this pernicious war system.

But there are a few other suggestions for Friends which are here offered in addition. Either our Peace Board or the Board on Religious Education should immediately prepare or secure a course of instruction in Peace Principles which may be put into the hands of every Friends Sunday School teacher. Peace stories and other literature should also be gotten into more Friends' homes where there are children. If we are to continue our Peace testimony and make our traditional opposition to war count in the coming days, we must so train our boys and girls in peace ideals that they will one day stand in high school, college, university, legislative halls, or wherever they may be, for peace and good will.

Every Friends school should secure a copy of Mr. Lane's pamphlet on Military Training and learn the facts. Many other startling facts not presented in this review are to be found in the pamphlet. It may be secured by writing to The American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa. Armed with exact information it will then be possible to inform others of the peril which confronts us as a nation.

Another step which must be taken some day is the curtailment of the power of the War Department. So long as we have a Department charged with the responsibility of preparing for war, we shall have to face such military programs as this one now being foisted onto our schools and colleges. The taproot must be cut if the tree ever ceases bearing fruit. The Defense Act passed in 1916, and amended in 1920, should be repealed and Congress should be urged to materially cut down the appropriation for the War and Navy Departments. This step is in line with President Coolidge's program of economy at home and good will abroad. While approximately 80 per cent of our taxes go to pay for past wars or to prepare for future wars, we shall find war fruit being prolifically grown in America.

As loyal citizens of our fair country who believe that the kingdom of peace and goodwill may be set up on earth and that war and bloodshed among nations can and one day will be done to death, let us as a church renew our energies in behalf of peace throughout the whole world by making America a land of peace and good will.

The sin of Simon of Samaria was a desire to possess spiritual power for personal ends.

Some Interesting Facts About Bulgaria

BY MARY KELSEY

In his second letter from Bulgaria, Gilbert MacMaster has done a striking thing; he has created in every one of his readers an eager desire to pack his suitcase and start immediately for that country. First the instinct of the traveler is roused by the description of the beauty of the approach from Yugoslavia and the Balkan Mountains. We learn that the train passes through a natural gorge, so narrow that it seems almost too small to admit the railway carriage. Limestone cliffs rise on both sides to a height of several thousand feet, barren crags washed naked by the rains as a result of the felling of the timber, and piercing the sky in extraordinary grandeur. The interior of Bulgaria is also partly mountainous with broad and fertile plains between the mountain ranges. Forty per cent of the country is capable of cultivation; and in 1925 in a population of 5,033,900, with about 100,000 square kilometers of land, from 80 per cent to 85 per cent of the population is agrarian.

The country politically faces many problems, one of the chief of which is the problem of the refugees. Since 1903, some 600,000 refugees have entered the country. The number of working people of all kinds is estimated at from 346,000 to 500,000. The number of organized union laborers is given as 72,850 and of the party unions 3,850 are Social Democrats, 34,000 Communists and 35,000 without party. Gilbert MacMaster does not vouch for these figures.

Members of the Social Democratic party are mainly teachers, post office and telegraph employees, state officials, printers and a few artisans. The Communist membership is largely made up of tobacco workers, miners, some primary school teachers, post-office workers, textile workers and poorly paid workers from such industries as the sugar plants. There are also many refugees among them; but the Communist party has lately been dissolved, and it is a crime to be a Communist.

The Sobranje (parliament) consists of 224 members. In Bulgaria every man over 21 years of age is entitled to vote; but the women have no vote. The representation in the Sobranje is 1 to every 10,000 voters.

A thing outside of Bulgaria but of particular interest to Friends is the fact that just as it has been made illegal to be a member of the Communist party in that country, the Yugoslavian courts have declared the Adventists and the Nazarenes to be a menace to the State and have passed a law dissolving their churches and making it a crime to be connected in any way with these two movements. The grounds for

this action are striking as it is their refusal to do military duty on the Seventh Day which is interpreted as a menace to the State. Such a law must bring widespread suffering for conscience' sake.

Returning to Bulgaria, it is interesting to hear that there is a strong Jewish welfare movement being carried on in Sofia. The Jewish question is not as acute in Bulgaria as in some other countries; though there are posters agitating against the Jews posted in the national colors on the walls of public buildings. These Jewish organizations are wisely not limiting their welfare work to their own population, but are also making it available for others.

Labor regulations are in the hands of the government. The labor union as such has very little voice. The problems connected with the unions are regulated by a department in the ministry of labor, which is a sort of labor board, composed of 42 members, 8 workmen, 8 intellectuals, 2 doctors and 16 government officials. There are no old-age pension laws; but there is an accident insurance law, a law for the protection of mothers before and after childbirth, and invalid insurance. In many respects these laws are better than those dealing with similar problems in older and larger countries. The 8-hour day is the legal working day for all workers. A new law has been passed which is to go into effect January 1st, 1926, providing for unemployment insurance. Employment offices with a government hospital in charge will be opened in the different labor centers. The day's wage of a common laborer is from 30 to 60 levas. (\$1. equals 139 levas). For skilled workmen the wage is from 60 to 120 levas; while clerks and others of this class get from 100 to 300 levas per day. There are 820 factory doctors in Bulgaria who are appointed by the government and are made responsible to it; although the salaries of these doctors are paid by the employers.

Another one of Bulgaria's problems is that of the minority. There are thousands of Turks, Russians, Armenians, Gypsies, Karachans and Macedonians and Thracians within her borders. The number of the Greeks is gradually decreasing; and it may be that most of them will be compelled to leave Bulgaria in the course of time. The Macedonians and Thracians, while they preserve their nationalities as such, are really part of the Bulgarian people. Their language is the same and they are fully recognized as Bulgarians.

Gilbert MacMaster felt that it was almost worth while to go to Bulgaria in order to learn that that country had granted

its Turkish minorities of some 300,000 full natural autonomy. The Turks have their own schools, which are a part of the Bulgarian school system and are included in the budget. Yet there are no laws which compel the teaching of Bulgarian in these Turkish schools. The natural result is that all Turks learn Bulgarian. The contrast is great between this and the condition in South Tyrol where Italy with a population of 30,000,000 is suppressing the German-speaking schools of a part of their new population numbering probably less than 250,000.

Temperance instruction is given in all schools; and it seems that this is not confined to temperance in the use of alcoholic liquors, but also in tobacco and other things.

One thing that is striking is that there is no privileged class in Bulgaria such as one finds in Poland, Hungary, Bohemia and Prussia. There seems to be a common bond between all, probably because there are so many small landholders.

The Peace Treaty allows Bulgaria an army of 23,000 and a police force of 10,000. The term of service in the army is twelve years. Instead of general military service, they have the general labor service for the State, in which all male citizens between the ages of 19 and 50 have to serve; that is, they have to do some work for the State or pay an amount of money sufficient to furnish a substitute. The term of service runs from two weeks to eight months, decreasing with increasing age.

The Bulgarian grain crop was a large one this year; and 560,000 metric tons of bread grain are available for export. The country had a reserve of 45,000,000 pounds of sugar on June 1st, 1925; consequently, less sugar was grown this year. The principal grains grown are wheat, rye, barley, maize, spelt and millet. Rice is grown quite extensively; and in some parts of the country, cotton; but the main product is tobacco. Milk is obtained from sheep, goats and water buffalos. The 10,000,000 sheep in the country are herded by the Karachanis, a nomad tribe who are the dairymen; and Karachani cheese is one of the articles of export. The sheep give no milk in winter.

Evidently there are many contradictory elements in Bulgaria, some encouraging, some the reverse; but it is clear that there is vitality there and the possibility of a healthy and fine development. Gilbert MacMaster's description of the primary school that he visited, makes us believe that the emphasis in education, at least, is being placed in the right spot. It is deeply stirring to read of the teacher who with sparkling eyes trained a group of children to sing with enthusiasm "Honor be given to labor; honor be given to him that tills the soil; honor to those who work in the mines; honor to the brow upon which stands the sweat of labor. Honor to those who work with their brains while others sleep."

A. F. S. C. Office, Philadelphia.

The Other Side of Missions

BY ALICE I. KENNEDY

Jamaica is just a small place, 29 to 50 miles wide and 150 miles long. Although it is so small it has mountains over 7,000 feet high and is cultivated like a garden to the very tops of the mountains. You would be surprised to see the places where people have fields. Sometimes I wonder how they got up there, but they say that a Jamaican prefers to have his fields on the side of the mountain rather than on the level, the reason being that he does not have to stoop when he hoes his fields!

My work has been largely among the East Indian people. After some difficulty we were able, with the cooperation of the Protector of Immigrants, to get the Government to establish separate schools. I shall never forget some of the experiences that we had at the time of the inspection of one of our first East Indian schools. The Inspector was a young Englishman having been over only three months. He was giving the children a questionnaire in geography. He said: "Children, what is Jamaica?" They said, "It is an Island in the Caribbean Sea, Sir." He said, "Very good. Well what is an Island anyway?" They said, "An Island is a body of land surrounded by water, Sir." He said, "Very good. Now what would a body of water surrounded by land be?" And for a moment they could not think. Then one little fellow ventured, and said, "It would be a well, Sir!"

Leah Terrell was one of our thorough-going missionaries. She boarded at the Seaside Mission with Arthur and Alma Swift, and went back and forth to her school daily, more than five miles away. Mrs. Swift told her she might fix her own lunches and thus be more likely to get the things she liked. We have a way of dyeing the floors with a dye made from boiling chips from the logwood. When they prepare the logwood for export, the people gather these chips and sell them for dye-making. This dye makes the floors a deep red, almost like mahogany, then they use the coconut brush and, with beeswax over it, polish them so that you could almost see your face in the floors. Mrs. Swift had two teakettles. One she used for boiling dye and the other she used for cooking. One morning Leah Terrell went down to the kitchen to fix her lunch, and she thought she smelled the meat burning. It was a nice roast of goat mutton which Mrs. Swift was preparing for dinner. Leah Terrell rushed over to the stove, grabbed the first teakettle she came to, and poured the contents into the roast, and behold it was the dye kettle that she had gotten hold of, and our nice roast was spoiled!

ONION EXTRACT IN THE ICE CREAM

One time we were going to have ice cream. I do not remember what the occa-

sion was, but it was going to be a treat for us for we did not often have it. Leah Terrell made very good cream, so she was asked to make it at this time. She made the cream, and I think had put it into the freezer, then remembered she had not put in the flavoring. She went to the cupboard where Mrs. Swift kept her flavoring extracts, and put what looked like lemon extract into the freezer, covered it up and froze it, and when the freezer was opened up, we had ice cream with *delicious* onion flavoring! The following Christmas, Mr. Swift put on the tree for Leah Terrell a nice perfume bottle filled with onion extract because he thought she was so fond of it!

We have in Jamaica a fruit that is called mango. It is a little larger than our peach and the stone is considerably larger in size. Going out from the seed are little fine fibers, thousands of them, through the meat. They are very sweet and juicy and the juice is very thick and sweet and rich, like the juice of a peach, and the people are very fond of it, especially the children who almost live on them during the mango season. One day in school they were having a new lesson in reading class, and came to the word "succeed." The teacher said: "That is a new word for us. I wonder if you know what it means?" There was silence for a little while. Finally, one little hand went up, and the owner, a little boy said: "Same like when one does eat mango, him suck seed!" Perhaps the boy answered better than he knew, for when you see how clean they do suck the seed, you know they have *succeeded* in one task at least!

Mary White came from Port Antonio to spend the day with me in my work at Port Maria. She told me she wanted to see the work just as I was carrying it on, so I was not to do anything different than usual. We stopped on the way down to Port Maria at the catechist's cottage and he and I had a Bible lesson together. Then we went into the town and I bought the groceries which I needed for the week. After this we ate our lunch, and after lunch we went to the hospital to hold meetings in the different wards of the hospital. We feel that the hospital work is a great opportunity, so many people go there who are not very sick. If they have a cut finger and don't feel able to hoe or cutlass, they have to go to the hospital, or if they stub their toe or don't feel like working, they have to go to the hospital. They are not allowed to stay in their homes even for one day. Therefore we get a great many who are not very sick, and feel it is a great opportunity.

As we got to the door of the hospital this afternoon, Mary White just stopped and began to laugh. She said: "Now wouldn't

that just be a sight for anyone fresh from America?" The Indians had their mattresses off the beds and the beds turned up on edge looking for "B-flats!" We went in, however, and "salaamed" the people. They soon got their mattresses back on the beds, and we had a very good meeting. While we were having this meeting, there came down one of our tropical rains. When I came home from Jamaica the first time, I brought some bona fide statistics of the rainfall. I was giving them to a cousin of mine one day and he looked at me so funny, and said: "Alice, if I were you, I would not tell that everywhere you go. Of course I like to believe you, but I wouldn't tell that in other places if I were you!" So I have not been giving out statistics about the rainfall! But when I was in the hospital Sada Stanley wrote me that they had 52 inches in eight days' time!

MENDING A BROKEN TRACE

It was one of these tremendous rainstorms that came down upon us while we were visiting in the hospital, and it rained an hour and a half as hard as it could pour, then it cleared away nicely for an evening meeting. As we got off the gravel road and pulled up to the gate of the estate, we got off into the mud, and one of the traces broke! I said I was glad we had gotten there anyway. We unhitched the horse from the buggy, fixed the corn for him, went up the hill with the horse and gave him the corn. Then we went around and "salaamed" the people at each of the barracks, and called them to a meeting at the headman's house in the evening.

We had been around there an hour and a half, perhaps, waiting for the people to get their suppers cooked and eaten, for you couldn't do much with a hungry man, when suddenly I became conscious of impending trouble. I looked up and saw a heavy rain coming! I said to Mary White: "We will just have to get down off this hill before that rain comes, or I don't know how we will get down unless we slide down! The Indians themselves told us we had better go for it looked like it was going to set in for all night. Two of the men told us this, and helped us get the horse hitched. One man took his lantern and the horse and led the way. The other one offered to help me down the hill, but I told him I was used to the hill but that Mary White was a stranger here and I felt if he could help her down, I could get down all right. He took hold of her arm quite gingerly and helped her down the hill, and we had just gotten into the buggy when down came the rain! One of the Indian men had on a thin pair of trousers with a thin merino undershirt. He just quickly stripped off his undershirt and put it on top of his head to keep from getting wet! I said: "Now, Baboo, my trace broke just as we pulled up in front of the gate. Here is a rope. Take this and tie it around the singletree, take it up and put it through the buckle at

the hames and bring it back and tie it, and tie it good, for "I don't want to get out in the rain. He said, "I will tie it good, Misses."

We had not gone more than a mile and a half on our nine-mile journey home when I don't know just how it happened but the buckle and all came right off, so I had to get out in that pouring rain and untie those knots, and oh, I did wish we had not tied them so well, for I believe I worked twenty minutes to get them untied. I was so glad Mary White was with me, for we sang together:

"The toils of the road will seem nothing
When we get to the end of the way."

Our people go barefoot most of the time except on Sundays and special occasions. There was a couple about to be married, and the man had gotten a pair of new shoes for the occasion. Evidently he was not very comfortable in them, for right in the middle of the ceremony he stooped over, unlaced his shoes, and took them off!

Arthur Swift was marrying an East Indian couple. He always tried to make them feel the importance of the step they were taking into the wedded life. After the real pledging of their troth one to the other, he read to them Paul's advice to the husbands and wives, and Peter's advice to husbands and wives, and really it became quite a long-drawn-out ceremony. So to these untaught Indians the ceremony seemed too long, and right in the middle of it, this Indian man said: "All right, massa, me married man now!"

Our people are very often praying for their ministers. I think all ministers like to feel that their people pray for them. Once a man in Arthur Swift's congregation prayed for him like this: "Oh, Lawd, bless our minister, bless his weak body and feeble mind." Another prayed for him like this: "Oh Lawd, bless our minister. You know that he is young in years, but old in sin!" A little girl, the daughter of a Baptist missionary here, a dear friend of mine, told me that one of her father's parishioners prayed for him like this: "Oh Lawd, bless our ministah. Just annoint him with the kerosene oil of thy grace from the crown of his head to the soles of his feet and set him on fire!"

In an editorial note, *Our Dumb Animals*, January issue, calls attention to the fact that Elias Hicks, "the founder of the Hickside body which came out from the Society of Friends, 1827-28, was much ahead of his time in regard for animal rights. His sermons bear abundant witness to this. An unflinching friend of the colored race, and indeed of all the oppressed, he never ceased to plead for justice and compassion toward all animals as creatures of the same God with ourselves." In this respect at least, we may all recognize the "orthodoxy" of Elias Hicks.

PROHIBITION PROGRESS CONSIDERED

Retrospective View of the Year Just Closed in Light of Numerous Questions

Stock taking of the results of prohibition and its enforcement during 1925 leads Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism, to declare that this has been a year of great progress. In a recent statement he said in part:

"The greatest authorities on government and law agree that the purpose of government is to make it easy to do right and difficult to do wrong, and that the real purpose of any proper law is to promote what is right and prohibit what is wrong. In the light of this interpretation, what is meant by the words 'success' or 'failure' in the matter of the operation of the American prohibitory law? It is reasonable to assume that the law is a success if the results of its operation are such as to justify the demands that the law's objectives be realized in some substantial degree, that that degree of the realization of the law's objective be such as to justify the time, effort and expenditures by the government and by society at large.

"Certain general conditions must be taken into account, and certain broad general inquiries made which can be answered only by the public as a whole. Surveys of prohibition results amount to little unless such consideration is given, and use made of common knowledge of facts, tendencies and implications. The fundamental question is not whether prohibition has been a complete success, with no weaknesses or incidental difficulties and harmful conditions, but, rather, taking everything into account, social, economic, political, moral and spiritual conditions are better or worse as a result of prohibition. In the effort to reach a conclusion, consideration should be given to the following general questions: Do the streets of the average city show more evidence or less of the liquor traffic since the adoption of prohibition? Are the railroad trains with their Pullman cars, dining cars and day coaches, the interurban cars and city street cars, freer or less free from evidence of drinking and intoxication since the adoption of prohibition?

"If the liquor now on the market is so deadly as even the enemies of prohibition admit and if drinking is now so prevalent as those same enemies of prohibition declare, can you explain why the health conditions of the country has reached such a high record and why the death rate of the entire nation is now so much lower than at any other time in the history of the nation? Do the hotels in their lobbies, elevators, dining-rooms and guest rooms, show more or less evidence of the liquor traffic than

that shown before the liquor traffic was outlawed? Do conditions around local, state and national public buildings, city council rooms, state legislative halls and Congressional chambers, and at the theatres in the towns and cities indicate a greater or lesser use of beverage alcohol than was to be found when the liquor traffic was conducted under license regulations?

"Are local, state and national elections freer or less free from beverage alcoholism and from the evidences of the political activity of the liquor traffic since the beginning of the prohibition regime? Is there more evidence or less of drinking and drunkenness in and around manufacturing plants, and have industrial accidents and absenteeism among factory employees increased or decreased under prohibition?

"Among those you have personally known before and since the adoption of prohibition, is there to your own certain knowledge more or less drinking and drunkenness among them than there was before prohibition went into effect? Do you think prohibition has been responsible for lawlessness, or do you think prohibition has rather served to bring strongly to the attention of the public the tendency of many classes increasingly to disregard law of any kind? Is the success or failure of prohibition to be determined more by its results in salvaging processes or by its possibilities in preventing evils that otherwise would likely be prevalent or would likely be more prevalent than they are?

"For many years prohibition has been in operation in thousands of villages, townships and counties. All but three states are under strong prohibition codes. Beverage alcohol has been thrown out of interstate commerce. Prohibition is in the federal constitution. Stringent laws have been enacted by Congress to enforce the amendment. Every state government is using a greater or lesser part of its government machinery to enforce the prohibitory law. Many thousands of operatives, state and national, are on the lookout daily to detect violations. The penalties, both as to fine and imprisonment sentences and state and federal courts, are becoming heavier and surer. Millions of dollars are being expended yearly by federal and state governments for the proper administration and enforcement of prohibition. The Coast Guard, customs agents, federal and state attorneys, local and state prosecutors, and special enforcement prohibition units of both the state and federal governments, are at work in the effort to enforce prohibition. The advertising of intoxicating liquors has ceased. Public sale of beverage alcohol on the principal streets of the cities has ceased. The liquor traffic is itself an outlaw. Those who engage in it in any degree are committing crime. Do you believe that under all such conditions it is probable there is a greater amount or lesser of beverage alcohol imported, manufactured, sold and consumed than there was before the ban of prohibition was placed on the traffic?"

IS PROVING A VALIANT EVANGEL OF PEACE

American Friends Service Com- mittee Gives Review of Thomas Harrison's Activities

It is hardly necessary to introduce to Friends Thomas Q. Harrison—that enthusiastic and tireless worker for the Fellowship of Youth for Peace. Certainly, we have all heard of him, or heard him give one of his stirring addresses. At the September meeting of the American Friends Service Committee it was approved by the members that the Service Committee should underwrite Thomas Harrison's salary and expenses for one year beginning October 1st, 1925. During the past two years of his work he has been devoting more than half of his time and energy to the raising of funds to meet the F. Y. P. budget. It was thought that the Service Committee could encourage the work of the youth of America in their organization for World Peace by freeing Thomas Harrison from the constant burden of raising money and thus making it possible for him to enter into his peace work with that much more zest and enthusiasm.

During the first two months under this arrangement (as already noted in THE AMERICAN FRIEND) he addressed meetings in Boston, Worcester, New York City, Philadelphia, Swarthmore, Haverford, Baltimore, Syracuse, Poughkeepsie, Washington; several towns and cities in Ohio; Detroit, Grand Rapids, Ann Arbor, Jackson, (Mich.), Rochester (Penna.), Holyoke, Northampton, Cambridge, New Bedford, Lynn and, finally, Boston and New York.

He usually had two or more meetings in one place. For instance, when in Philadelphia he visited both George School and Westtown, as well as the Friends' colleges; while in Baltimore, he spoke to the students of a number of schools. When in Ohio, he spoke before large and small groups of students in Denison College, Ohio Wesleyan College; Albion College (Mich.) and Adrian College (Mich.). In Detroit he spoke to the students at City College. He finished up his Ohio-Michigan trip with a campaign through Beaver Valley, New York. At Geneva College, 500 students unanimously desired to go to work as delegates among the youth of the four high schools in that section. The plan is for the college and community to furnish leadership for larger labor and school groups.

At Mt. Holyoke College, eight or nine hundred girls responded to his appeal in chapel; and later that afternoon 300 girls met for a follow-up meeting.

On the evening of the twenty-second he spoke to the Ford Hall Forum; the hall was crowded to the doors; and, later, George W. Coleman, the director of the Forum, wrote Thomas Harrison a very

splendid letter of appreciation for the "noble message for modern youth."

During December, he addressed many audiences in Detroit, Chicago and Minneapolis. From Minneapolis he went to Toronto, where he spent a week with students and other groups of interested people.

The Fellowship of Youth for Peace is encouraging the youth of America to co-operate on a national and international peace program; and right now is in a strategic position to act as a nucleus for such a federation. Thomas Harrison, in reaching the many representative groups of college and high school students, is furthering this work in a remarkable way. He well merits the cordial interest and support of Friends.

NINE REASONS FOR GOING TO CHURCH

BY THEODORE ROOSEVELT

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year—therefore on Sundays go to church.

4. Yes, I know all the excuses. I know that one can worship the creator in a grove of trees, or by a running brook, or in a man's own house just as well as at church. But I know also as a matter of cold fact the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his works.—From *The Olathe Mirror* of Dec. 31, 1925. Sent by HAROLD A. SELLECK, Olathe, Kansas.

Lewis W. McFarland, of High Point, North Carolina, is holding a series of evangelistic meetings at the Friends Church in Amboy, Indiana. This is his old home community where he was born, grew to manhood, started in the ministry and was married.

DID THE WORDS HAVE A MEANING?

Secretary of Foreign Mission Board Puts Pertinent Ques- tion for Consideration

A letter sent out by one of the American Yearly Meetings contained an expression of satisfaction and thanksgiving that the Foreign Mission Board had not been compelled to withdraw from any of the five foreign fields where Friends are laboring. Similar expressions from Friends in different parts of the Five Years Meetings have come to the Foreign Board Office.

The Foreign Board did not relinquish one of the fields because of the increased giving of Friends between January and March of 1925. The Board interpreted this increase in contributions to mean that Friends were determined to care for all their foreign work.

Accordingly the Board adopted a budget of \$99,713.54, approximately the same as the 1924-25 budget. This budget provided for the actual expenses of the work and for a \$3000 payment on indebtedness incurred the year before due to shrinkage in income.

But what has been happening since March 31, 1925? A study of the Board's monthly income in most revealing at this point.

April	\$ 2,238.87
May	4,143.84
June	4,284.78
July	7,272.76
August	6,644.77
September	5,576.32
October	9,313.57
November	3,307.17
December	5,918.65

\$48,700.73

The average monthly income of the Board should be \$8,309.46. On only one month did the Board's income rise to this level. As a result of this shortage of funds, field remittances have been irregular and inadequate. All of which means that salaries are back and our workers both native and American are feeling the pinch of insufficient support. In other words, the church is not providing enough money to support the present work and workers.

WHAT REMAINS TO BE DONE

Turning to the immediate task ahead, one finds by subtracting \$48,700.73 from \$99,713.54 that \$51,012.81 must be raised before March 31, 1926 or the Foreign Board will face a considerable deficit.

Taken as a whole this looks like a staggering sum to raise. Dividing it by three months—January to March 31—cuts it down to only \$17,004.27 a month, and dividing these figures by 25 working days in the month gives \$680.18 a day from the Religious Society of Friends for foreign missions.

This sum can be raised with ease if every Friend will give regularly and generously during the coming months. Many have given substantially and sacrificially. Many are solicitous for the welfare of the work abroad which has been so signally favored during the year.

Our missionaries have rendered a faithful service. They have preached, taught and lived Christ among the people. The native converts have grown in spiritual life and vigor, and have persistently sought to know the gospel more fully and to present it more simply and effectively. Multitudes of boys and girls and older folk have been made acquainted with the Bible, with Christianity and the fruits of Christian living. The church has made commendable progress in self-support, but because of poverty and insufficient numerical strength, it is not yet able to fully support the whole work being done.

But beyond the regions already opened to Christianity are many people who have not yet found Christ. There are darkened minds, non-Christian homes, impure and degrading social customs, that need to come under the purifying, enlightening, regenerating power of the living Christ.

Shall we who have means and the gospel sit idly by while our workers go without support? Shall we deny to inquiring minds and hungry hearts the message of redeeming grace as revealed in Jesus Christ and his sacrifice on the cross? There remains less than three months until the books are closed. Let us—pastors, evangelistic superintendents, missionary superintendents, loyal Friends—one and all make the budget the full measure of our devotion to Christ and our love for struggling needy people on our mission fields.

B. W. B.

HANNAH LEWIS SMITH

Hannah Lewis Smith, daughter of Isaac and Mary J. Lewis, was born at New Vienna, Ohio, July 2, 1894, was married to Seth W. Smith August 23, 1877, and passed away December 19, 1925. These three outstanding points of her life have nothing unusual in them. It is that which fill in between them, that makes the life from which emanates a power that influences society. She left the statement that early in life her brother, and sister and herself, were consecrated to God and his service, by their parents at the family altar, which fact doubtless explains her life-long usefulness in many lines of Christian activity.

At the early age of fourteen we find her teaching a class in Sabbath School, of boys and girls of her own age and her immediate associates. A fondness for teaching, and the ability to do so, were thus early developed, and at sixteen she was employed as a teacher in a graded school which position she held for five years. She served another year as teacher in a mixed school. Her influence over her

pupils was such that she saw many of them yield their lives to Christ their Saviour. Three years in Wilmington College completed the course of study there and she received her degree from the president, Benjamin F. Trueblood.

After her marriage broader fields for service opened before her. Her work in the Sabbath School continued for years, and her heart was gladdened by seeing her pupils becoming leaders in Christian service.

Her home was always open to ministers and Christian workers many of whom rested in, "The Prophet's Chamber," in her house for weeks at a time. When the great wave against the saloon broke over the land Hannah Lewis Smith was among the foremost of those who lifted voice and pen against this enormous evil, and for ten years led the women of her country in this reform as president of the W. C. T. U.

She served as assistant clerk of the Women's Meeting of Indiana Yearly Meeting for several years, then as clerk until the time when the meetings of men and women were merged into one, when she was still retained as an assistant at the clerks' table. During this time she was recorded a minister of the gospel and served acceptably in this relation to the church as long as health permitted. Her talents were largely used in many lines of service for the church and the good of humanity. Twice she attended the Five Years Meeting as delegate, and served for three years as the president of the Women's Foreign Missionary Union of Friends in America. But none of these duties and responsibilities interfered in the least with her care of her home and family. She was the mother of five children, three of whom came to maturity, viz: Oscar L. Smith of Orlando, Florida; Lewis H. Smith, and Mary Emma Tebbetts of Whittier, California, all of whom testify that she was a good mother. She came with her husband to California in 1915, and he passed away in 1919.

Sorrow thus touched her life deeply in the loss of children and husband but her attitude of mind and heart has ever been one of sweet resignation to her Father's will. Because of frail health she has lived quietly at the home of her daughter for a few years, impressing all who called on her with her gentle trusting spirit.

So we see Hannah Lewis Smith as teacher and inspirer of youth, faithful wife and mother, given to hospitality, reformer, servant of God and the Church through many avenues all the years of her life. She came to its close full of faith and good works and mature in spiritual life.

A dispatch from Cleveland, Ohio, says that United States District Attorney Bernstein is making plans to arrest persons who purchase liquor from bootleggers and to prosecute them on charges of conspiracy.

GIVES A CONVINCING DEMONSTRATION

Inter-racial Section of A. F. S. C. Points the Way to Helpful Fellowship

An interesting and significant meeting was held at the City Club, Philadelphia, on January 5, 1926, under the auspices of the Inter-racial Section of the American Friends Service Committee and the Committee on Race Relations and the Committee on Interests of the Colored Races of the two Philadelphia Yearly Meetings. All of the Chinese students in and around Philadelphia and about 15 of the prominent Chinese business men were invited as guests. Dr. Clarence K. Young, Secretary to the Chinese Ambassador at Washington, and Dr. Rufus M. Jones were the speakers.

The purpose of the meeting was to establish friendly relationships with the Chinese students who are resident in or around Philadelphia, and make them feel something of a friendly and Christian interest in them and their problems. It was felt that these Chinese students ought to know that there is a group of people in America who are ready and willing at any time to help them work out their international problems. It was expected that the Friends present would extend an invitation to the Chinese students to visit them in their homes.

Plans are made to follow this meeting with another one for Japanese students, a little later one for other foreign students, and a fourth and last one for Negro students and prominent leaders among the Negroes in Philadelphia.

It is the desire of all of the Committee to get in touch with others who are interested in sharing in this work. Invitations to this supper were very largely limited to the committees under appointment to consider race relationships in the two Yearly Meetings and the Service Committee. We want the names and addresses of other Friends who would like to be included in subsequent activities. Please send in your names promptly to the Service Committees at 20 So. 12th Street.

The Service Committee is advocating that Friends hold similar meetings in Boston, Providence, New York, Baltimore, Washington, Chicago, and other places where there are Friends and foreign students. It is a part of the inter-racial work that can be done here in America.

Charles Sweet is doing fine work as pastor of the Friends Meeting at Anderson, Indiana. On the day set apart by the Yearly Meeting for prayer, a unique program was followed. Some one was chosen to speak on one of ten different departments of the church work, a time of prayer followed each presentation.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

THE NEEDED LESSON

BY MARY L. JEFFERIS

When first in pride we thought to stand,
And spurned the offer of Thy hand,
That pride must fail
And sin must pall,
We could not understand.

But when we're tired of tinkling sound;
Tasted in full the world's gay round,
And sought in Thee
To be made free,
We full redemption found.

We cannot walk this way alone;
We seek the way Thy love hath shown;
For sin oppressed
And fall accursed,
The blood of Christ atone.

Be near us through the fret and toil,
Each burdened day; through weary moil,
Give our hearts rest;
Thy way is best,
The tempter's wiles to foil.

To walk beside Thee day by day,
Thy hand on ours to show the way,
Strength for each task
This would we ask—
Be near us lest we stray.

Portsmouth, Virginia.

YE SHALL BE FREE INDEED

This was Christ's promise to His disciples, and this is our present heritage. It is true that none of us ever wore visibly the shackles of a slave, or cowered, beneath the task-master's whip, and yet everywhere, even in most favored lands, even under the Union Jack and Old Glory we may still hear, if we care to listen, the clank of the fetters which bind the minds and souls of men; and there is no more welcome message than this old Gospel of true freedom. "If the Son shall make you free, ye shall be free indeed," and this day this is being fulfilled amongst us.

This freedom means deliverance from sin. If it does not mean this it means nothing. If Christ is not stronger than drunkenness and covetousness and lust He can never claim to be the Savior of men; but one of the very first-fruits of Christianity is purity, and the world judges, and judges rightly, that to be a child of God means to cease to be a child of the devil. No matter what kind of evil spirit may have possessed us, at the word of our Lord that spirit departs. He comes "to preach deliverance to the captives, the opening

of the prison doors to them that are bound." Christ brings freedom to fettered souls, and a free forgiveness for all the past.

And this freedom means deliverance from fear and torturing doubt. The fear of death, the fear of the unseen future, the doubts that disturb and torture the soul and make peace impossible, are all subject to the One who is master of the winds and the waves. Christianity in its fullness means such a vision of God as Eternal Love that fear becomes impossible. The body may be weak, the nerves may tremble, but the freed soul exults in a liberty that no fetters can bind. The peace of the Christian is "unspeakable." This may not be clearly apprehended, and it may not be fully possessed, yet it is the undoubted birthright of the child of God."

And Christian freedom means the banishment of hate, and envy, and pride. These things bind and torture the souls of men. The man who hates is a slave to his hate; it fetters his soul; it blinds his eyes; it destroys his peace; it cuts him off from God. And pride and envy, those carefully cherished enemies of the soul, are rebels against God's law of brotherhood, outlaws from the kingdom of love, and are not permitted to rule in any soul in which Christ is Lord. The Christian can't hate; he does not want to hate; but he can love and love with all his strength. This love snaps all the fetters of hate and pride.

Then the Christian is no longer a slave to what people think. Many a life is a torture because it is controlled by the fear of man. We live with our "ear to the ground," and we have no principle we are not willing to change, no view we are not willing to suppress, no friend we are not willing to sacrifice, if we find that "the public" or "society" demands these things. But Christianity puts backbone into men, and we find the timidest Christian developing the strongest tenacity in regard to what his conscience may bid him do or say. He does not like to be unpopular; he does not relish sneers or laughter; he does not love to fight; but for Christ's sake, for truth's sake, he is willing to face any foe. He is no longer the servant of man, but the servant of God. The world owes an incalculable debt to the brave souls who dared defy its thunderbolts and smile at its scorn.

The religion of Jesus also frees a man, or ought to free a man, from bondage to the flesh. It lifts him to a plain where luxury ceases to hold him in thrall; where a badly-cooked dinner can't banish his smile; where a dull day can't destroy his

trust in God; and where the wreck of his fortune does not for a moment wreck his faith. This body, pampered, may rule us with a rod of iron and mar all our happiness; but brought under proper control it will minister to our happiness. The Christian should be able to enjoy life, but he will enjoy it the more if he keeps his soul on top. This freedom is worth having, yet it is none too common a possession; and yet it also is part of every Christian's rightful inheritance.—*Selected.*

SEEING AS GOD SEES

Every Christian ought to be a flaming optimist. He ought to expect great things because he believes in a great God. He can look afar and get hope. He is sure of the future because he is sure of God. A Christian ought to take an optimistic view of life. He ought to make it a habit to look at the bright side of things.

Two men looked through prison bars,

The one saw mud, the other saw stars.
And each saw what he was looking for. A Christian ought to take an optimistic view of human nature. He ought to believe in the recovery of the worst of men. Michelangelo saw an angel in a block of marble; in every human person we ought to see a possible saint. The soul of man is a temple in ruins, but is a temple that can be rebuilt. Workers in earth's darkest places are often the greatest optimists. When William Moffat was asked by his friends in Scotland what gift they could send him for his mission, he replied. "Send a communion set, for we will need it some day." Yet at that time he had gathered no converts and founded no church.

The optimist is a true prophet. He sees through God's eyes. He sees a ruined civilization rebuilt, a feeble Church triumphant, at the end of all earth's toil and struggle, her redeemed humanity. In short, he sees the fulfillment of the purpose of God in the world.—JAMES M. CAMPBELL.

WHEN CHRIST WAITS

BY ANNIE JOHNSON FLINT

What a wonderful thing is this:
That man may choose as he will,
To open the door and let Christ in,
Or make Him wait at the sill!

The sovereign Lord of the universe,
Courteous, stands and knocks;
He will not batter the shut door down,
Nor break the bolts and locks.

For man has the power of choice,
He can lift the latch if he will;
There is no knob on the outer side,
And the Lord Christ waits at the sill.

He patiently knocks, and patiently waits
For man to open the door—
Beware the day when His patience ends,
And the pierced Hand knocks no more!

QUAKERDOM • AT • LARGE

B. Hubert Cooper, Chairman and Treasurer of Friends Relief Work and Orphanages at Ras-el-Metn, Syria, with an office in Philadelphia, Pa., has moved to the Gulf Building, 1515 Locust Street, Telephone, Locust 8252, and desires that correspondents note this change of address.

Because of injuries sustained in an inter-urban wreck some weeks ago, Lillian E. Hayes has been compelled to give up her work with Plainfield, Amo, Center and Valley Mills Meetings, where she has been serving as Director of Religious Education. She has gone to her home in Dunreith, Indiana, for an indefinite period of rest and recuperation.

William L. Pearson and his wife, Alice L. Pearson, of Pasadena, California, are both active members of the Commission on Japanese Relations of the Pasadena Council on International Relations, in which connection they are finding very interesting and useful service. May we call attention to the new Pasadena address of our friends which is 2110 Kirkwood Avenue.

The friends of John C. Thomas of Baltimore will learn with interest that he sailed on the 7th, on a trip to the Mediterranean lands. Eighty-three years spent in the service of God and man have left our friend with energy and enthusiasm sufficient to attempt the fulfilment of his life-long dream of visiting the Holy Land. We wish him God speed on his journey and much blessing and a safe return to his family and friends.

The leading article of the current number of the *Harvard Theological Review* is by Henry J. Cadbury and is entitled, "The Norwegian Quakers of 1825." "The story of Quakerism in Norway and the story of Norwegian immigration to America have been told more than once," says the writer in his opening paragraph, "each by its separate historians, but the need to be dovetailed together. The following paper is an effort to make some combination between them, appropriate to the current centennial year of 1925."

On the last day of the old year, the Detroit Council of Churches, in re-electing our friend, Morton C. Pearson, as its Executive Secretary, paid him a glowing tribute for his effective service at the conclusion of six years' work in his present capacity. In resolutions of appreciation, the outstanding achievements of the Council in this period were attributed largely to the work of the Executive Secretary who "has given definite direction to general undertakings, the force and life to what with-

out him would have remained a promise or a hope. He has been tirelessly practical and wisely effective." This is a summary statement of specific achievements which the resolutions go on to enumerate in impressive particulars.

At a three-hour session of the Representative Meeting of Philadelphia Yearly Meeting held last month many matters of interest were considered. An hour was spent in seriously discussing the subject of dual membership in Arch Street and other meetings grouped under the name of Friends' General Conference, and the larger subject which it involves, that the group of meetings comprising Race Street Yearly Meeting should be recognized as coordinate parts of the Society of Friends, and that transfer of membership each way might be made effective. There was a general approval of the suggested course, though an interpreting minute of the Yearly Meeting would be necessary in order to make it effective. It was understood that this action should in no wise be regarded as organic union of the two bodies. It was decided that membership by one person in two meetings even within the limits of one Yearly Meeting was impracticable and should not be allowed.

Among the fifty-eight signers of the Report of the Committee on Military Training in Schools and Colleges in the United States, a review of which is found in this issue, are found the names of the following Friends: Paul H. Douglas, Hannah Clothier Hull, Rufus M. Jones, J. Henry Scattergood and Wilbur K. Thomas. Included in the very representative list of signers are United States Senators William E. Borah, Robert M. LaFollette, Jr., George W. Norris, Henrik Shipstead and Ex-Governor William E. Sweet; such publicists as Frederick Lynch, Editor of *Christian Work*, Charles Clayton Morrison, Editor of *The Christian Century*, H. E. Luccock, Contributing Editor of the *Methodist Advocate*, Charles M. Sheldon of *The Christian Herald* and such civic, religious and educational leaders in general as Jane Addams, Carrie Chapman Catt, Francis E. Clarke, George A. Coe, Henry Sloane Coffin, John Dewey, Sherwood Eddy, Bishop Francis J. McConnell, Kirby Page, George Foster Peabody, Rabbi Stephen S. Wise, Oswald G. Villard and Mary E. Woolley. Such an array of sponsors gives weight and conviction to the report.

C. Francis Jenkins, of Washington, D. C., a former Richmond Friend, who has medals from the Franklin Society recognizing him as the inventor of the moving picture machine, visited near relatives in Richmond

during the holidays. Thirty-one years after he had demonstrated his first crude machine to a small group of friends in a Main Street store, he staged his second demonstration before a large home audience January 4, in which he sketched the sensational developments in the realm of the film. Francis Jenkins' work with the motion picture machine has been merged in the last few years with radio development until he has perfected methods for transmitting motion pictures by radio as well as still photographs, facsimiles of messages and other subjects. He stated that the time is at hand when homes will be equipped with receiving sets and persons with these sets will be able to sit in their homes and see distant events produced on the screen before them. From a primitive machine which exhibited "movies," he has perfected a camera which makes 3,200 exposures a second, using 200 feet of standard film in that brief period. His development of the extremely high speed motion camera is particularly valuable for scientific purposes.

While considering the achievements of this American Quaker inventor, in looking through the current issue of *The New Outlook*, organ of the new United Church of Canada, we were reminded of the close connection of an English Quaker with a revolutionary invention perfected a century ago. We quote the following from an article entitled, "The Railway Passes the Hundredth Milestone." "A Quaker, William Pease, had obtained the consent of Parliament to build a railway of that kind from Stratton to Darlington (forty miles), for the transport of minerals by horse-power. Stephenson heard of this, and going to the Quaker, said: 'I can build you a steam engine worth fifty horses.' With much reluctance and many misgivings the good Quaker persuaded his company to give Stephenson a chance. On September 27, 1825, the first public railway in the world was opened, and George Stephenson drove his locomotive—hauling a train of six loaded wagons, a passenger coach, twenty trucks fitted with seats, and six trucks of coal—from Stockton to Darlington, at a speed averaging twelve miles per hour."

NEWS OF OUR MEETINGS

China Monthly Meeting and all of South China, Maine, are much saddened by the death of Mary Emma Jones, wife of Linwood W. Jones, which occurred December 16, 1925. She was like a sister to all who knew her, love radiated from her life, and she was always found doing those little kindnesses by many often left undone. It was the purpose of her life to build a true

home and she was very successful in her efforts. Many who read these lines will remember the happy hours spent as guests in her home. All visiting Friends found a welcome there, a beautiful atmosphere with every courtesy awaiting them, the weary worker was refreshed and duties were glorified by her smile.

The Men's Bible Class of the Friends Church, Wabash, Indiana, had their annual oyster fry on the evening of December 30, with about 125 in attendance. The speakers of the evening were the pastor, Frank J. Long, Raymond Booth of Amboy, and the local pastors of the Methodist and United Brethren churches. The occasion was one long to be remembered. The class is up-to-date with an average attendance of about forty-five, the pastor, Frank J. Long, being the teacher.

A School of Methods for California Yearly Meeting of Friends will be held at the First Friends Church, Whittier, Calif., February 8-12, 1926. An exceptionally strong program for a week of strenuous preparation for better service has been outlined. During four days there will be daily classes of 45 minutes each, for seven departments of work, led by experts in those departments. The evening sessions will be inspirational as well as informational, and among the speakers will be Dr. W. A. Brown, pastor of the University M. E. Church of Los Angeles, Dr. W. F. Dexter, President of Whittier College, and Dr. John W. Haman. Whittier Friends will furnish entertainment "Harvard Plan" to all registered delegates.

A very successful revival meeting at New Hope, Oklahoma, with Victor R. Marvin as evangelist, was held December 6-28. It was a battle against sin but the result was a great victory. Twenty-seven persons bowed at an altar of prayer and professed definite blessing, some in conversion, some in sanctification, and quite a number were renewed in spiritual life. Where there had been division and strife in the community, hearts were melted together in Christian fellowship and unity and Friends are rejoicing over the victories won. To God is ascribed all the glory. Saul and Elma Stanfield are the pastors at New Hope.

The men of the Friends Memorial Church, Muncie, Indiana, at an elaborate dinner on the evening of December 17, paid high honor to the oldest member, Joseph A. Goddard on the occasion of his 85th birthday anniversary. Since its organization he has been actively and prominently identified with the Friends Memorial Church, and his benefactions to the church and to the community are so well known that it was a matter of great satisfaction to the church members to bestow fitting tribute and special honor. During the day

And Only Three Months to Go!

CONSOLIDATED REPORT OF UNITED BENEVOLENCES
APRIL 1 TO DECEMBER 31, 1925

Receipts

YEARLY MEETING	TOTAL	ALLOTMENTS
Baltimore	\$ 5099.49	\$ 7500.00
California	1012.50	3000.00
Canada		
Indiana	17192.71	30000.00
Iowa	9505.80	23000.00
Kansas	3612.92	14000.00
Nebraska	1098.93	3000.00
New England	3421.76	18000.00
New York	1809.15	4000.00
North Carolina	5989.60	9423.00
Oregon	1872.47	4000.00
Western	9338.23	26000.00
Wilmington	1687.71	6000.00
	<u>\$61641.27</u>	

Distribution

BOARDS	TOTAL	ASKINGS
Foreign Missions	\$43767.31	\$ 95000.00
Home Missions	9530.53	20000.00
Peace Association	1201.35	4800.00
Young Friends	714.27	3000.00
Prohibition Board	147.80	500.00
Publication Board	1255.21	5000.00
Education	95.08	300.00
Religious Education	293.90	1100.00
Aged Min. and Miss.	630.95	2500.00
Promotion Expenses	2020.58	8916.00
Emergency	974.94	4200.00
Promotion Notes	1009.35	4684.00
	<u>\$61641.27</u>	<u>\$150000.00</u>

Expected receipts for 9 months\$112500.00
Actual receipts for 9 months 61641.27

Shortage for 9 months\$ 50858.73
Average given for each month \$ 6849.03
Shortage for 9 months\$ 50858.73
Askings for 3 months 37500.00

To be raised in 3 months\$ 88358.73
Average for each month \$29452.91

he was the recipient of floral tributes and greetings. Dinner was served in the church, and the central table decoration was a large cake bearing eighty-five lighted candles. An impressive program followed including talks by the pastor, W. J. Sayers, Charles McGonagle, superintendent of the Boys' School at Plainfield, Edward Green, and Dr. G. V. H. Kemper, for many years an intimate friend of the honored guest, who celebrated his 86th birthday anniversary two days before. All paid high tribute to Joseph Goddard as a church worker, as a citizen, for what he has been, and what he has done for his community.

With a cast of more than twenty characters the play "Tyndale" was given at the Friends Memorial Church, Muncie, Indiana. It was a fitting way for the younger people

of the congregation to observe this significant event. The simple settings were not difficult to produce on the improvised stage and most of the characters were members of the congregation. The scenes were laid in the home of Sir John Walsh, an English Lord, in Martin Luther's study, in Master Pointz' home, Antwerp, leading up to the trial of William Tyndale in Act IV. The play will be given again soon before another audience in Muncie.

On December 20, View Point Meeting, Texas, where L. B. and Effie Brady are pastors, closed a very successful revival meeting with Daniel G. Hodgins of Brighton, Michigan, as evangelist. The gospel was preached in all its fulness and purity. There were thirty-six at the altar in all, some for conversion, others renewal and

sanctification. On the second Sunday morning Daniel Hodgkin had the Sunday School hour and at the conclusion of his talk fifteen children bowed at the altar and gave their hearts to God. It was a time of great rejoicing as these children with shining faces told how Jesus had saved them. Friends thank God for sending Daniel Hodgkin this way. He left Monday morning for his home where he will spend Christmas with his family.

A very successful revival was held at West Grove, near Westfield, Indiana, by Daniel Whybrew who is serving the meeting as pastor this year. Fannie Roberts of the Eagletown meeting most ably led the song services and proved to be an earnest worker with seekers at the altar. The evangelistic preaching and Bible teaching were in the love and power of the Holy Spirit, very plain and convincing. Earnest prayer on the part of faithful members for burdened hearts was effective and, in all, twenty-eight persons were definitely blessed, some accepting Christ as Savior for the first time, others returned from their backslidings, and some dedicating their lives to Christ were baptized with the Holy Spirit. The pastor is proving himself very efficient for the work, and the prospect is good for some being called of God for special work in his vineyard.

Minnie Bassett and Nellie Thomas of Fishertown, Pennsylvania, workers in Baltimore Yearly Meeting, recently began revival services at Prairie Center meeting, near Olathe, Kansas. The Bible School gave a good Christmas program, December 20, to a well-filled house. On the night of December 27, a tableau, "The Birth of the Messiah," was given under the direction of the pastor, Harold A. Selleck. A storage battery electric light system being loaned and the church wired especially for this service, the lights were very effective in the tableau. Music was furnished by the organ, piano and two violins, and the members of the choir, using a number of Christmas songs.

Earlham, Iowa, Friends Bible School gave a Christmas program, December 23, to a large and appreciative audience. Santa Claus distributed presents in the old time way, and as a fitting close each class placed a present at the foot of the Christmas tree for White's Institute and so for many days to come the joy and splendid spirit thus generated will go on blessing the lives of the inmates of this splendid institution. The Christian Endeavor Society celebrated the first anniversary of its reorganization, on New Year's night, with a two course banquet served by seven of the older members of the meeting, and enjoyed by forty-two young people. Pep songs were sung between the courses, and at the close a special duet by two members of the So-

ciety. The pastor, S. H. Williams, was toastmaster, and the theme was Resolutions. The president, Esther Allen, spoke on The Past Year—Its Lessons, The New Year—Its Possibilities; Donald Stiles very ably handled, "Shirking or Doing Our Best; Mildred Compton spoke on the Value of Resolutions; and Helen Williamson on Some "I Wills" for 1926. Moses T. Mendenhall, Assistant General Superintendent of the Yearly Meeting, delivered the main address on Our Debt to the Past—Our Duty to the Future. The guests departed feeling they had spent a pleasant and profitable evening, and full of purpose for the work of the Society in the coming year.

Frank J. Long, of Wabash, Indiana, recently addressed the men's Brotherhood of South Marion Friends Meeting. Although the evening was rainy, a goodly number attended and enjoyed both supper and address. The Meeting-house has recently been improved by extending and raising the platform. Ruth P. Brown has so far recovered from her recent operation that she is attending church services but not assisting in them. William Kinsey will assist the pastors in a revival effort beginning January 24.

The Friends Sunday School at Le Grand, Iowa, put on its annual celebration, Christmas Eve, with a crowded house. The pageant, "Following the Star," was well presented. Presents were liberally distributed from the large Christmas tree, a candy treat being provided for every one. A special feature was the presentation from the Church of a beautiful floor lamp to the pastor and wife, Homer and Annie Biddlecum. On New Year's Eve the Christian Endeavorers had a social and Watch Night Party at the Church for the young people of the community. It was held especially in honor of the college young people home for the holidays. There are over twenty young people of the school district attending some Iowa college. Games, contests, and songs made a very enjoyable evening. Lunch was served to fifty-five young people. New Year's Day, the Friendly Circle Adult S. S. Class had an all day special and business meeting at the home of their teacher,

DO YOU WANT TO GO NEXT SUMMER?

A Travel Service has been inaugurated whereby Ministers, S. S. Teachers, and other church workers, together with their families can visit the Holy Land at extremely low rates. Inspirational, educational and at an unheard of price. Everybody can now go. Membership in this tour absolutely limited to church workers. If you are not a pastor, send us your pastor's statement that you are a church worker. Responsible men at the head of this Service. Write for additional information.

BIBLE LANDS TRAVEL SERVICE
1128 Argyle St., Chicago, Illinois.

John F. Rylander, in Le Grand. Sixty-two of the members and their families were present for the dinner, visit, program, and election of officers for the coming year. The Friends and Christian Churches observed the Universal Week of Prayer with union services January 3-9. Howard W. Cope of Marshalltown preached on Sunday night. The rest of the week the suggested program was followed out with the local pastors alternating.

After four years of successful pastoral service in the Denver Friends Meeting, Leannah H. Hobson has resigned to answer a call to the Lindsay, California, Meeting. God knew the particular need and sent a choice builder and, as was her custom in thirty years of service, she obeyed the Field Manager. The meeting has grown, through her passion of love for the cause, into a healthy, united one. As a soul-winner, her personal touch was ever full of love and sympathy. The Meeting feels keenly the loss of the Hobsons, but congratulate the Lindsay Friends in their gain.

The Women's Missionary Society and the Friendly Guild of Indianapolis, Indiana, Monthly Meeting have each contributed a full scholarship at Friendsville Academy, Friendsville, Tennessee, for a girl whom the group adopts and with whom they maintain a personal relationship of helpfulness.

At Richland, Iowa, "The Bethlehem Inn" was put on very satisfactorily at Christmas time, and was voted better than a Christmas tree for the purpose. Eight adults and four children have recently been taken into the church, one being a result of a late S. S. contest—a teacher. Another Friend has recently bought a grocery store in Richland, which makes the fifth business house on the square whose membership is with Friends. In a closely contested field like this, these are real gains for the church. Edgar S. Kindly is soon to begin a series of meetings here. The young people show active interest in the work. They form the choir and keep up a Christian Endeavor Society which helps to hold them together and faithful, spiritually. Each year the high school graduates largely leave for college and seldom return to work here, but the loss is gain to some other community. The meeting must skirmish for recruits to take their places and this perhaps, is the main mission of the church, to gather in, develop, and send out to service.

IN MEMORIAM

The Board of Managers of the American Bible Society announces with profound sorrow the death of its honored and beloved President Emeritus, James Wood.

Mr. Wood was born on November 12, 1839, at Mt. Kisco, New York, in the ancestral home in which he spent his whole life and from which he passed away after

a few weeks of weakness, on December 19th, in his eighty-seventh year.

Mr. Wood became a member of the Board of Managers in 1896, was elected a Vice-President in 1903, and became President in 1911. He insisted on his resignation being accepted in 1919, when he became eighty years of age, and was then elected President Emeritus. During the thirty years of his connection with the Society he served on several of the important Standing Committees, and on important Special Committees, usually as Chairman. As President and President Emeritus, he was a member of all the Standing Committees, and was one of the most faithful in attendance at their meetings.

His long association with the Society, covering a generation; his deep devotion to its interests; his wise and leading contribution to the development of its policy, and the preservation of its purpose; his forceful and yet gentle personality; his friendliness, and his Christian character, won the admiration and affection of all with whom he came in contact. A man of manifold interests and activity during his long life, he served many causes. His death will be mourned by a very wide circle.

Yew York City. THE SECRETARIES.
December 29, 1925.

JAMES WOOD

Although we know that everywhere we turn
For him the empty places cry aloud,
The inmost hearts of us who knew him
yearn,
And heads are bowed.

We cannot feel that he has travelled far
Beyond the reach of those who loved him
here;
So many thoughts and memories there are
To hold him near.

Somehow, it seems that he must come again,
That sometime we shall meet him face
to face,
Bringing a message to some group of men
In his old place.

So near he seems. And yet how far above
Us all, in his brave life, he ever stood
For nobleness of purpose, Christ-like love,
And brotherhood.

They cannot die, men like him.
EDNA H. McDONALD.

(Readers of the above tribute will be interested to know that the writer is L. Hollingsworth Wood's Secretary.—EDITOR.)

BIRTHS

BOWERS—To Clayton E. and LaVerne Hiatt Bowers, Kiowa, Kansas, November 14, 1925, a daughter, Anna Belle.
RAYMOND—To Ronello C. and Ida M. Bagley Raymond, Dexter, Maine, December 21, 1925, a daughter, Ruth Mildred.

MARRIAGES

TIDWELL-VEACH.—At the home of the bride, Capron, Oklahoma, January 1, 1926, at high noon, Helen Veach and Harry M.

Tidwell of Driftwood, Oklahoma, both members of Bethel Monthly Meeting. Leah Bales, of Alva, Okla., minister.

DEATHS

BARRETT.—In Houston, Texas, December 10, 1925, Mrs. Leigh R. Barrett, daughter of Mr. and Mrs. J. L. Williamson, in her 25th year. She was born in Lyon County, Kansas, and funeral services and burial were at Emporia, Kansas. Many spoke of her whole-hearted devotion to the Church, Sunday School, and Christian Endeavor, being always cheerful, enthusiastic and dependable.

BUNDY.—At his home in Star, Idaho, December 7, 1925, Daniel Williams Bundy, son of John and Mary Moore Bundy, aged 85 years. Born in Guilford County, North Carolina, he came with his parents when a young man to Monrovia, Indiana. He married Amanda Allen in 1860 and to them were born nine children two of whom, Mary Burke Bogart and Rose Evalena Cannon, survive with the mother in her 83rd year. Three sisters and one brother, J. Elwood Bundy, the artist of Richmond, also survive him. He was a loving companion, father and friend. During his useful life in the Master's service, he organized many meetings and Sunday Schools, and often officiated at funerals. While living in Arkansas he gave two acres of his ground on which a Friends Meeting-house was built. Funeral services were conducted by Curry Jessup and William Hadley.

CLARK.—At her home in Wichita, Kansas, November 25, 1925, Jessie Hakes Clark, wife of Frank H. Clark, aged 51 years. She was a lifelong Friend, a member of University Monthly Meeting, a loyal, consistent Christian wife and mother, loved by all who knew her. A graduate of Oakwood Seminary, class of 1892, she was married in 1895, and was the mother of four children who with the husband and father survive her. In addition to her home duties she gave much time during her married life to the help of others, in both church and school work. Interment in Maple Grove cemetery, Wichita.

COATE.—At his home in Richmond, Indiana, December 15, 1925, Robert Harris Coate, son of Joshua and Adila Jenkins Coate, aged 78 years. Born in Montgomery County, Ohio, a birthright member of the Society of Friends, he married Vashti E. Miles in 1867, with whom he lived more than fifty-eight years. For many years he was a member of the East Main Street Friends Meeting in Richmond, a man of retiring disposition who lived the life of an earnest Christian. He is survived by his wife, two sons, one daughter, and seven grandchildren.

DRAPER.—At the home of her daughter, south of Amboy, Indiana, November 25, 1925, Rachel Ellen Draper, daughter of Eli and Piety Fulghum Overman, in her 87th year. Born in Grant County, Indiana, a birthright member of Friends, she went with her parents, when five years old, to Miami County. In 1859, at the old Amboy Meeting-house, she was married to Rudolph Ridgway, and to them six children were born. The husband died in 1874, and eleven years later she was married to Enos Draper, a Friends minister who, three years ago, preceded her in death. She was a charter member of the Amboy Meeting, the last of them to be called from works to reward. Services were in charge of her pastor, G. Raymond Booth.

EVANS.—At her home in Indianapolis, Indiana, November 29, 1925, Edna Pyle Evans, wife of George H. Evans and daughter of William and Mary T. Pyle. A

birthright member of Indianapolis Monthly Meeting, she was always rather frail in body, yet was ever faithful in her duties to the church. Being most devoted to her family and loved by her many friends, she will be sadly missed. She is survived by her husband, two sisters, three children and three grandchildren.

GODDARD.—At his home in Amesbury, Massachusetts, December 12, 1925, Charles W. Goddard, aged 69 years. He was a lifelong Friend and a valued Elder in Amesbury Monthly Meeting. The end came suddenly and he will be greatly missed by an unusually large circle of personal friends. His wife and three daughters survive him.

HAVILAND.—At the home of her son, Walter W. Haviland, Lansdowne, Pa., December 11, 1925, Adelia W. Haviland, widow of Harris G. Haviland, aged 82 years. Interment at Glens Falls, N. Y.

HOCKETT.—Near Mitchell, South Dakota, December 30, 1925, Thomas Lisbon, son of Alvah and Lydia Hockett, in his 77th year. Born in Clinton County, Ohio, he moved with his parents in 1860 to Morgan County, Indiana, where in 1879 he married Louisa Cox. To them four children were born who with their mother survive him. He was a birthright member of Friends taking an active part in all interests of the church. With his family he moved to South Dakota in 1885. Funeral services were conducted by Ellis Wells, at Aurora.

HODSON.—At Amboy, Indiana, October 19, 1925, Viola Hodson, wife of Neri J. Hodson, and daughter of John and Susan Ridgway, aged 66 years. She was born and grew to womanhood in this community, was married at twenty, and is survived by the husband and their seven children. She was a member of the Amboy Friends Church. Funeral services were in charge of G. Raymond Booth.

HOFFMAN.—At his home in Pittsfield, New Hampshire, December 21, 1925, Osborn J. Hoffman, pastor of South Pittsfield Friends Church, aged 60 years. Born in Canada, he lived for a time in Lisbon Falls, Maine, where he was pastor, and here married Mabel Douglass. Three years ago they came to South Pittsfield. He was one of God's noblemen radiating the sunshine of human sympathy and happiness. His work as pastor was sincere and he endeared himself to the whole community. Although in failing health he was ever mindful of his work among the people. His wife and one daughter survive him. Interment at Lisbon Falls.

JONES.—At her home in South China, Maine, December 16, 1925, Mary Emma, wife of Linwood W. Jones, aged 71 years. She came to South China as a bride in 1877, and spent her life as a contented, sweet daughter-in-law, wife, mother and sister, giving to each member of the family whole-hearted love and service. Her hospitality will long be remembered by the many who were guests in her home where all visiting Friends found a welcome. The Church, Sunday School, Missionary meeting, W. C. T. U. and Ladies' Aid all miss her helpful presence but will long cherish her memory. The husband, two daughters, one son and ten grandchildren survive her.

PECKHAM.—At her home in Smyrna, N. Y., December 25, 1925, Phebe Weaver Peckham, widow of Henry K. Peckham and daughter of Chester and Lydia Weaver, in her 68th year. A beloved member and Elder of Smyrna Monthly Meeting, her consecrated life and faithful service were an inspiration to all who knew her.

SHEARMAN.—At King's Court, Poughkeepsie, N. Y., December 27, 1925, Emma Adams Shearman, wife of John Delano

Shearman, formerly of Indianapolis, Indiana, in her 81st year.

SMITH—At the home of her daughter, Mrs. Herbert Tebbetts, Whittier, California, December 19, 1925, Hannah Lewis Smith, wife of the late Seth Smith, formerly of Selma, Ohio. She was a prominent minister and philanthropic worker in Missions and Temperance. She was for many years a clerk of Indiana Yearly Meeting, and for one three-year period President of the Triennial W. F. M. S. She was in her 77th year.

SNOWDEN—At his home in Wilmington, Ohio, October 18, 1925, Robert P. Snowden, son of William H. and Lydia Snowden, in his 85th year. Born in Baltimore, Md., he came in his second year with his parents to Clinton County, Ohio, and was married to Malinda Pyle in 1865. Two children, William J. and Esther A., were born to them. They celebrated their Golden Wedding in 1915, and their sixty years of wedded life in 1925. He was converted under the ministry of John Henry Douglas, and was a member of the Wilmington Friends Meeting. His wife, the son and daughter, and one sister survive him.

WHITE—At the home of her son Charles White in Robbinsdale, near Minneapolis, November 14, 1925, Mary A. White, aged 81 years, an elder in Minneapolis Friends Meeting. She was born in Blue River, Indiana, and after her marriage to Lewis W.

FOR SALE

From the private library of the late Mrs. Mary Spencer, Oskaloosa, Iowa:

"No Cross, No Crown,"—William Penn.
"The Offices of the Holy Spirit,"

Douglas Clark.

"Gathered Fragments,"—Luke Woodard.

"Memories of Stephen Grellet,"

Edited by Benjamin Seebohm.

"Memories of Stephen Grellet," abridged.
Hymns, compiled by Priscilla Gurney.

"Quaker Quiddities."

"Quaker Strongholds,"

Caroline E. Stephen.

"Thoughts on Habit and Discipline,"

Joseph John Gurney.

Write for prices.

ELIZABETH H. EMERSON,
Oskaloosa, Iowa.

FOR SALE

Cheap farms in sunny Colorado, healthy climate, cool summers, wheat, corn and beans main crops, close to a Friends church. If interested write, Freemont Chapman, Deer Trail, Colorado.

FOR SALE

Fruit farm containing a twelve acre lemon orchard in full bearing that will yield first grade fruit every month this year, a good orchard with peaches, apples, apricots, figs, grapes, oranges, situated eight miles from the coast. A six-room residence with separate house for help. Barn, garage, henhouse, etc. Beautiful view overlooking valley, the finest climate, extra good roads, good high and grade schools, one mile from Friends church. Offering for sale on account of age and would like to sell to family of Friends.

C. LAUBMAYER,

R. 1, Box 241, National City, Calif.

White, went with him to Chase County, Kansas, and took up the life of a pioneer. Her husband preceded her in death over forty years ago. Twenty years ago she came to Minneapolis where her daughter, Mary E. L. had a business position. Attending prayer meeting on Thursday, calling on a neighbor on Friday, taking her departure on Saturday, was a fitting culmination for a life as interested and active as hers had been. She was deeply attached to her friends, and devoted to her own meeting and the interests of Friends at large. Her brief contributions to the meeting frequently expressed her Christian faith and joy; and her thorough loyalty to the Church was unquestioned. She is survived by two sons, Charles and Walter; and a daughter, Mary E. L.

LOCAL MEETING DIRECTORY

KANSAS CITY, MISSOURI

Friends Community Church, 30th St. and Bales Ave., one block east of Indiana car line and one block north of 31 St. car line. Bible School 9:30; Morning Worship 11:00; C. E. Society 7:00; Evening Service 8:00. J. Edgar Williams, Pastor. Residence 2836 Indiana Ave., Tel. Linw. 4910.

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA

Friends Meeting, Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College," located here. A cordial invitation to tourists and visiting Friends.

MINNEAPOLIS, MINN., FRIENDS CHURCH

First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St., and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellison R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South, 1951.

DENVER, COLORADO

North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Leannah Hobson, 4022 Shoshone St., Tel. Gallup 6584. A cordial welcome to all out-of-town Friends.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 3232 Joy Road. Bible School, 10 a. m. Meeting for Worship, 11 a. m. Evening Service, 7:30. Out-of-town friends welcome. (Under direction of Indiana Yearly Meeting.) Ira C. Dawes, Pastor, 2322 Leslie Ave., Phone, Arlington 3940 J.

PETERS, NEBRASKA

New Hope Friends Meeting, L. E. Mardock, Pastor. Located 6 miles south and ½ mile west of Hay Springs, Nebraska, ½ mile west of Alliance, Hay Springs Highway. Bible School, 10 a. m. Preaching, 11 a. m. Christian Endeavor, 7 p. m. and Preaching 8 p. m. Monthly Meetings at 2 p. m. on fourth Wednesday of each month. We are isolated from other meetings and would appreciate it if Friends passing through would visit us.

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WINTER TERM

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